

Book LENTEN READING LIST

America

The Role of THE Commonweal

by Edward S. Skillin

The Way It Is in Cuba

by Eugene K. Culbane

Le Bon Père Pire

by Marjorie Gaffney

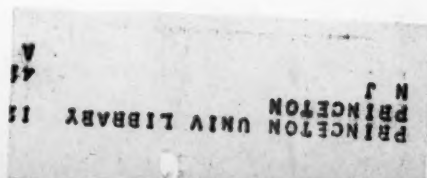
February 14, 1959

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America

National Catholic Weekly Review

Vol. C No. 19

Feb. 14, 1959

Whole Number 2594

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Correspondence

For a Vital Liturgy

EDITOR: After reading Bishop Hannan's fine article "Going in Through Their Door" (AM. 1/10), I say Hallelujah! If Negroes from the Deep South need to worship in their own language, how about us? Latin could just as well be Sanskrit, for all most of us can make of it.

Many of us use the missal, of course. But it's hard to be "at one" with the priest when he uses Latin—and when he moves so fast. I don't suppose I'll live to see the day when I may "shout with joy" in English with my fellow Americans. I still have hopes for our children. But—how much we are all missing.

(Mrs.) M. KOLANDER

Sacramento, Calif.

The Poor Dollar

EDITOR: I have read your editorial "Pity the Poor Dollar!" (AM. 1/17). As always when even the clearest statistics cannot completely prove the truth of an economic contention, because the facts are not fully developed, there can be respectable differences of opinion. But because I admire the intellectual quality of AMERICA I regret that it disagrees with me on the subject of the editorial, and has disagreed so often before.

ARTHUR KROCK

N. Y. Times Washington Bureau
Washington, D. C.

EDITOR: This letter is written not to criticize your editorial "Pity the Poor Dollar" (AM. 1/17), but to point out some facts that might alter your opinion of the monetary stability of the dollar.

The Gold Act of 1934 provided that the Treasury should have and maintain a quantity of gold equal to 40 per cent of deposits made by the approximately 6,000 member banks with the Federal Reserve System and the paper money issued by the Federal Reserve. The Federal Reserve in 1945 induced Congress to reduce this supporting gold base to 25 per cent in order that it might have greater freedom in the issuance of paper money and likewise in its control of credits.

While all this was going on, the Federal Reserve kept increasing the amount of gold pledged in settlement of trade balances with foreign countries and ex-Secretary George M. Humphrey, Randolph Burgess, former Deputy Secretary, and Mr. William McC. Martin, chairman of

Federal Reserve, all testified before the Senate Banking and Currency Committee of the 85th Congress that the amount of our gold stock then pledged to foreign countries in settlement of trade balances was \$16.2 billion. If we consider the \$2.3 billion in gold shipped abroad this last year as applying on this pledged gold, there still remains \$14 billion of our gold stocks pledged to foreign countries which they could demand at any time unless we should take the unusual step proposed by Secretary Humphrey, namely, to declare an embargo on gold.

It is therefore apparent that there remain but approximately \$6 billion in gold in the United States which may be considered as owned by the United States free from the mortgage held by foreign countries. As of this date it would require approximately \$12 billion dollars in gold to meet the 25-per-cent requirement. The situation is worsening and may result in a monetary crisis.

WILLIAM P. MOLONEY

Marion, Ohio

That all foreigners will as one man insist on turning dollar holdings into gold seems to us a largely imaginary fear. If anything like that did happen, Congress could reduce the gold backing to 5 or 10 per cent, as it dropped it from 40 to 25 per cent in 1945. The U.S.A. is not on the gold standard. ED.

Language Matters

EDITOR: You may be interested to learn the result of the publication in AMERICA of my article on foreign-language programs in elementary schools ("Child Linguists," AM. 12/20-27/58). Miss Edna Babcock, director of the program in the Seattle public schools, writes that as a result of that article her office has received requests for information from 13 States and from Belgium. I, too, have received letters, especially from the East. All this seems to indicate both a growing interest in FLES and the widespread influence of AMERICA.

ROBERT C. SCHIFFNER, S.J.

Gonzaga University
Spokane, Wash.

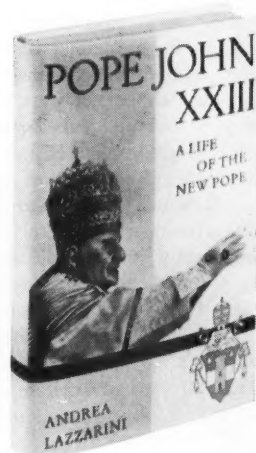
EDITOR: Perhaps our parochial schools could take the lead in including Latin or a modern foreign language in their courses of study. An editorial suggesting that experiment might find an eager reception.

JOHN P. CALLAHAN

Brooklyn, N. Y.

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the authorized
biography



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With this book, the life of Angelo Roncalli, Andrea Lazzarini marks the end of his thirtieth year spent working day after day in all weather as a journalist of *L'Osservatore Romano*, the Vatican paper. Here for the first time we have a biography of a reigning Pope written in plain, straightforward language: even the very moment of his election is presented from the point of view of the man on the street who is sitting in his home, watching television.

Yet it is a reference book, strong, jam-packed with facts, events, names, dates—with the very stuff of history, in fact—and even so it moves nimbly, it grips, it is just like a conversation. It is enlivened with repartee, and with references to many who are still alive—and famous—today: De Gaulle, Von Papen, Popes and peasants, nobles and navvies and nuncios, all tramping across these vivid pages—many of which are illustrated—in an endless procession.

"An excellent reference book—what better source than His Holiness himself who personally revised this book—combined with that certain something which makes it at the same time a book for the man on the street," says one of the first comments on the Italian and German editions.

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Current Comment

Road to Reunion

Zealous men who have dedicated their lives to reconciling the dissident Eastern Churches to Rome are convinced that the major obstacle is not theological but political. To them, the long-standing division had its origins in the political situation of the times. They therefore stress the need to diminish the distrust that the Christians of the East traditionally feel towards the West. Once some confidence has been created, they think, the seemingly insurmountable theological difficulties will dissolve.

The optimism of such men is, perhaps, inspired by a commendable zeal not fully supported by theological argument. But the Holy Father himself seems at this moment to be stressing the psychological factors inherent in the problem of reunion. At least "Good Pope John," to use Cardinal Cushing's happy expression, is doing his utmost to build up an irenic atmosphere for the ecumenical council he intends to call. Speaking on Jan. 29 to a group of parish priests in Rome, he warned against playing up the historical disputes of the past and against trying to fix the blame for the unfortunate schism. He is reported to have said: "Let us stop quarreling and get on together!"

Some newspaper reports of this address (no official text was published) declared that the Pope also implied that some of the responsibility for the division lies, in fact, on the shoulders of the Western Church. From all we have come to know of the Pontiff's frankness, he may well have made some remarks along this line. Provided purity of doctrine is safeguarded, there is no need to claim that, in this thousand-year-old estrangement, the Catholics made no blunders or committed no faults.

Cabinet Crisis in Italy

Behind the parliamentary crisis in Italy, which was deepened on Jan. 31 by the resignation of Amintore Fanfani as leader of the Christian Democrats,

lie intraparty disputes that make a solution extremely difficult.

The occasion for the fall of the Fanfani coalition Cabinet was the resignation of a Right-wing Socialist minister. This was triggered by the Naples congress of the Left-wing Socialists, which voted, under pressure from Pietro Nenni, to end the party's 12-year-old "unity of action" pact with the Communists. To some of the Right-wing Socialist deputies, Nenni's break with the Reds was a signal to renew brotherly ties with the Left-wingers. Before Right-wing Socialist leader Giuseppe Saragat could put down the revolt, the damage had been done.

But Fanfani's days were numbered anyway, as his decision to resign the leadership of the Christian Democrats and retire from politics now makes clear. On several occasions over the past few months, Signor Fanfani has lost close votes in Parliament through the defection of Right-wing Christian Democrats. This sniping at his leadership, which dramatized gaping party divisions, was apparently more than he could stand.

Unless the Christian Democrats can quickly resolve their social and economic differences and restore party discipline and loyalty, the possibility of continued centrist government in Italy is doomed. One can only regret this most recent evidence that the social doctrine of the Church is not the unifying force the modern Popes have hoped it might be.

Khrushchev and the Arabs

Soviet Premier Nikita Khrushchev doesn't like the treatment being meted out to local Arab Communist parties. In the long-winded, seven-hour speech which opened the 21st Congress of the Soviet Communist party on Jan. 27, Khrushchev lashed out at "officials" of the United Arab Republic. They were persecuting the "progressives" (i.e., the Reds) in Arab countries. Soviet leaders, he went on, cannot remain silent in the face of the "reactionary" campaign these "officials" are waging "un-

der the false slogan of anti-communism."

Khrushchev's unnamed target was the UAR's Gamal Abdul Nasser. True, the Egyptian leader has willingly accepted Soviet cooperation in furthering his own ambitions in the Middle East. His economic deals with the Kremlin have given the Soviet Union undeniable prestige throughout the area. At the same time, however, he has made it clear that he has no stomach for the home-grown Reds of the Arab world. His wholesale crackdown on Egyptian and Syrian Communists has crippled local party organizations throughout the UAR. This galls the Soviet Premier.

In presuming to attack Nasser, party-boss Khrushchev has pricked a sensitive Arab nerve. He provoked the same reflex the West has so often experienced in its dealings with the Middle East—the countercharge of interference in the UAR's internal affairs.

Will the Arab world now be realistic enough to draw the obvious conclusion? You cannot divorce the activities of the Kremlin from the local Communists of the Middle East. Curry the favor of one and you must be prepared to do business with the other. That, in effect, was what Khrushchev was telling the Middle East in his speech to the Soviet party congress.

Khrushchev on Education

Several sentences in Khrushchev's address to that party congress have scarcely been noticed by the U. S. press. They contained nothing new, actually, about Communist theory and practice, but they are worthy of being pondered by all who are interested in the role of education in a free society.

Mr. K. envisages in domestic planning "a gradual turning over of more functions to 'people's organizations'." This means, of course, turning such functions over to state control, for no organization in the Soviet regime can make a move without approval and direction from the Kremlin. Then Mr. K. took a look at the problems of Soviet education. The best way, he said, to fight "alien views and customs" among the young is to "increase the role of the state and society in the upbringing of children."

Here is classic Communist doctrine—that education, like all other activities

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of society, is for the sake of and under the immediate control of the state. This is a philosophy diametrically opposed to the concept of education in a free society. In such a society education is not and cannot be conceived as primarily a function of the state. It is primarily a function of parents, and becomes the state's only insofar as parents delegate their authority. This is an old and much-repeated truth, but we cannot hold it too firmly in mind as government everywhere comes to play an ever increasing role in education.

A Motive for Foreign Aid

President Arturo Frondizi of Argentina journeyed to this country on a state visit and is now back home again. He left behind much for us to ponder.

Speaking before a joint session of Congress on Jan. 21, Señor Frondizi implicitly questioned the philosophy behind our foreign-aid programs. He challenged the theory that economic assistance to the underdeveloped nations of the world is necessary only as a Cold War weapon. Said the Argentine President:

Millions of beings in Latin America suffer from misery and backwardness, and we cannot deny that under these social and economic conditions . . . the life of the spirit is impossible. . . . Political instability and social unrest are not the causes but the effects of the spiritual conditions under which millions of men and women are struggling. . . . You cannot be indifferent to [this] fact. . .

To put it more bluntly than did the Argentine President, we Americans cannot remain indifferent to the obligations of the rich toward the poor. As the wealthiest nation in the world, we are today looking for cooperation in the global struggle against Communist totalitarianism. But anti-Communist solidarity must be sought in more than joint military or political defense. It must be sought, as Señor Frondizi put it, "in the elimination of the causes that beget misery, injustice and cultural regression."

If based on this principle, foreign aid would wear a different face. Moreover, as Walter Lippman recently noted in his syndicated column, it would win us "self-respect at home and good will abroad."

A Court of World Opinion

Politics and sports have a tendency to get confused these days—to the detriment of both. The latest episode occurred in Santiago, Chile. A "world championship" basketball tournament ended there on Jan. 31, with the team from Soviet Russia the actual winner. It had breezed through five straight victories, including a 62-37 rout of an Air Force team representing the United States. But when the Soviet team refused to play the five from Nationalist China, the International Amateur Basketball Federation stripped the Soviet team of all accumulated points and declared second-place Brazil the winner.

The U. S. team was willy-nilly caught up in politics—the politics of good-neighbor relations. According to all accounts, the Americans met with hostility from other teams and with booing and hurled fruit and vegetables from the spectators. Team manager Col. Ralph Stevenson is quoted as saying that he couldn't get out of South America fast enough and never wanted to set foot there again.

This sounds very bad for South American courtesy and sportsmanship, but perhaps there is another side to the coin. What type of player represented the United States? How did they comport themselves? The black-and-white picture painted thus far makes it look as though international sport is anything but a good means of fostering global amity.

The public is entitled to a full report on this ominous episode before it is asked further to support future U. S. team junkets abroad or visits of foreign teams to the United States.

"Rice-Roots" Missionaries

Fordham University's annual Conference of Mission Specialists continues to attract some of the best mission theorists in the country. Meeting Jan. 24-25 on the university's Bronx campus, about fifty of them discussed the role of the missionary in community development. The conference was the seventh in a series that started in 1953.

The task of the missionary has never been an easy one. Today it has become far more complicated than it was in pre-war years. For Asia and Africa are

on the move, not only toward political freedom, but toward the attainment of higher living standards, a goal which has thus far proved elusive. If the missionary is to share the life of the people, he must move along with them. He must, in other words, cooperate at the "rice-roots" level to bring economic and social betterment to the countless village communities of Asia and Africa. This, in its essence, is participation in community development.

The extent of his participation will depend on the missionary and the circumstances in which he finds himself. In some instances he may have to assume the role of an economic and technical cooperation administrator. In others his participation may be limited to sympathetic support for government programs. In all cases he must be aware of the need for community development. In an Asia and Africa that are in political, economic and social turmoil there is no other way, the mission specialists agreed, to bring total Christianity to the people.

Greene, Worms and Waugh

Physicians doubtless pore over the advertisements in *MD*, a medical news magazine (30 E. 60th St., New York 22, N. Y.), with greater understanding than the mere layman can muster. "Free your patients from their total worm burden with ABMINTHIC," reads one ad in the Jan. issue of *MD*. This "polyhelminthic agent" is the "specific therapy against five common helminths."

We can afford to leave polyhelminthic agents and common helminths to the men in white. But on the next column of this same page 174 there is an item that puts us laymen back onto common ground with our friends in the medical profession. It is a book review of *Our Man in Havana*, by Graham Greene (Viking, \$3.50)—as lyrical and laudatory a review as any writer could ever hope for. Sample: "Greene has proved that a virtuoso can play Beethoven just by tapping his fingers on a windowpane."

In the middle of this gracious bouquet, however, there is a qualifying clause that brings us up as sharply as would the discovery of a fine fat worm in a case of Abminthic. Greene's "religious preoccupation," it reads, "is the only threat to his superb powers as a

storyteller"—which is a bit like saying that Shakespeare would have been better off if he hadn't fiddled around with those sonnets.

This item in *MD* reminds us of the recent statement of a Nobel prize-winner in physics who told reporters he relaxes with Evelyn Waugh—the “earlier Waugh,” of course—the Waugh of the fun-and-games period prior to all that talk about Catholicism.

Virginia Thaw

On Feb. 2, when four Negro children walked quietly into a “white” junior high school in Arlington and 17 others into six similar schools in Norfolk, their presence indicated that Virginia’s “massive resistance” had collapsed: the elaborate program of legal schemes and emotional appeals that the Commonwealth’s Sen. Harry F. Byrd Jr. and Gov. J. Lindsay Almond had con-

been struck down by a series of legal decisions. The Virginia State Supreme Court found that the public schools could not be legally closed under the State Constitution. The Federal Court in Norfolk deemed such action contrary to the “equal protection” assured by the U. S. Constitution to all persons and taxpayers. In Baltimore, on Jan. 29, the Fourth Circuit Court of Appeals granted the school board of Charlottesville, Va., a stay until September, so that it might work out its carefully considered plans, but refused the same in Arlington.

It would be unreasonable to believe that die-hards in Virginia or elsewhere will subside in silence. Great Arctic river thaws in the springtime are accompanied by horrifying crashes and groans. For the reflective a specially hopeful sign is the intelligent school planning in Charlottesville. But whether the remaining proponents of massive resistance expire in relative peace, or whether the uproar long continues, it is clear that in Virginia legally enforced segregation is on the way out, and that in the remaining segregationist States the elements pleading for reason and moderation may at last be heard.

McClellan Probe Attacked

Pres. James A. Brownlow of the Metal Trades Department, AFL-CIO, has our sympathy. The timing of his blast at the McClellan committee, which he charged had “outlived its usefulness,” couldn’t have been worse. The same day Mr. Brownlow announced that the committee’s goal had shifted from “an attack on corruption” to “an attack on the labor movement,” Robert F. Kennedy, committee counsel, started developing the strange tale of Charles Johnson Jr., a member of the general executive board of the Carpenters Brotherhood.

According to committee witnesses and investigators, Mr. Johnson is a man of many union salaries. Over a three-year period, 1955-57, he drew a total of \$224,600 in wages and expense allowances as an international Carpenter official, as head of the N. Y. District Council, as head of a local union with jurisdiction over building on the N. Y. docks, and as “negotiator emeritus”—whatever that is—of another local union.

Nor is Mr. Johnson the only member

of his family who finds it profitable to serve the Carpenters. During the same three-year period, his brother Robert drew \$120,000 from the N. Y. District Council and from Local 1536; another brother, William, drew \$57,000 from Local 1456; and a son, Charles III, serving as business agent for still another N. Y. local, drew \$46,500.

We pass no judgment on this case, but we suggest to Mr. Brownlow that it provides the kind of information legislators find helpful and which the public is entitled to have.

... Hearings Must Go On

Some danger exists, of course, that the McClellan hearings may turn the country against organized labor, but that is a risk which must be run. To end the hearings now would leave men entrenched in the labor movement who for the good of the movement ought to be out of it. Unfortunately, this is not a theoretical proposition, as the case of the Dorfman shows.

Two weeks ago the McClellan committee tried to learn from Paul J. Dorfman, former head of the Chicago Waste Handlers Union, how it happened that an agency organized by his son, Allen, and his son’s wife, Rose, became the lucrative channel through which “Jimmy” Hoffa funneled millions of dollars of Teamster insurance premiums. From the silent Mr. Dorfman, who invoked the Fifth Amendment, the committee learned nothing. It learned nothing from son Allen either.

Now all this is an old story which another congressional committee, the House Government Operations Committee, almost broke wide open several years ago. We say “almost,” because just as the committee was getting hot, the hearings were suddenly terminated. “We were silenced,” the committee counsel, William F. McKenna, was quoted as saying, “before we could make public certain important financial aspects of the Teamster operations.” If those hearings had been pushed, some of the corruption uncovered by the McClellan committee might never have happened.

Incidentally, rumors still circulate, despite denials, that the House committee abruptly ended its hearings as the result of a political deal. Senator McClellan ought to look into that, too.

Anniversary Doings

Our Fiftieth Anniversary will be here before we know it. Weekly deadlines grow deadlier as we prepare for a fat issue of 72 pages on April 4, to be followed on April 11 by an all-time monster of 160 pages. The latter will be our formal Fiftieth Anniversary Number, crowning the 100 volumes of *AMERICA*’s half-century.

Of course, the really crowning event of our Jubilee celebrations will be the Solemn Mass of Thanksgiving at 10 A.M. on Low Sunday, April 5, in St. Patrick’s Cathedral in New York. Richard Cardinal Cushing, Archbishop of Boston, has graciously consented to preach the sermon on that occasion. The West Point cadets will serve as acolytes and sing the Mass. Naturally, we hope that the great cathedral will be filled that spring morning with as many of our readers as can attend.

structed in the confident hope of thwarting desegregation. The turning point came when Governor Almond informed the Virginia legislature that he had exhausted all means by which school segregation could be enforced.

The massive-resistance schemes had

Washington Front

Golf on Capitol Hill

WHEN the White House announced this time that President Eisenhower would again go to Thomasville, Ga., there to shoot quail or play golf as the guest of former Secretary of the Treasury George M. Humphrey, there was not so much as a murmur of criticism.

It would not have bothered the Chief Executive very much if there had been criticism. So long as his doctors are agreeable, he is determined to let nothing keep him from getting the sunshine and recreation that he feels he needs.

Historians will be able to say this about the 34th President: He absents himself from the White House for outdoor sport more than any of his predecessors, and he is the first of all the Presidents to have his golf-playing made a campaign issue.

But the historians will also be able to say that the American people, in the election of 1956, buried the "part-time President" charge under one of the greatest landslides in the country's political annals.

President Eisenhower has a sort of philosophy about exercise and recreation. Put very briefly, it is this: He is convinced that he can avoid tension and do a better job in the White House if he responds to his urge for golf, fishing and hunting.

"I insist on going for a bit of recreation every once in

a while," he told us at a press conference on Feb. 7, 1957, just before flying to Thomasville. "I do that because I think it is necessary to keep up to the state of fitness essential to [this] job."

Former President Harry S. Truman never played golf. He cared little for fishing and even less for hunting; he just liked to get up early and go for long walks. But he thinks his successor is entitled to take time out for the things he likes. In an article in *Look* on Nov. 11, 1958, Mr. Truman said that those who criticize General Eisenhower for playing golf are "unfair and downright picayunish."

Unfortunately, not all White House occupants have seen it this way. In the days before Imperial Germany finally goaded the United States into World War I—a terrible time for President Woodrow Wilson—Mrs. Wilson suggested that he and his confidante, Col. Edward House, play a game of golf.

"Mrs. Wilson asked whether I thought it would look badly if the President went on the links," Col. House wrote in his diary. "I thought the American people would feel that he should not do anything so trivial at such a time. The President at last suggested that we play a game of pool."

Poor Wilson! He experienced a breakdown in his second term.

All of which recalls that the elder J. P. Morgan, after passing 60, used to get away from Wall Street for at least three months of the year in order to relax. He once remarked that he could do a year's work in nine months, but not in a year.

EDWARD T. FOLLIARD

On All Horizons

POPE JOHN XXIII. At least eight biographies of the new Holy Father are slated for publication this spring, by Farrar, Straus & Cudahy; Herder & Herder; Kenedy; McBride; Nelson; Newman; Summit; and Studio. Two more will be published in the fall, by Macmillan and Hawthorn.

►CPA SPEAKER. The new Apostolic Delegate in Washington, Most Rev. Egidio Vagnozzi, has consented to be the speaker at the civic banquet during the annual meeting of the Catholic Press Assn., in Omaha, Neb., May 14.

►NAVY CITATION. For his work on a scientific expedition to the Antarctic, Rev. Daniel J. Linehan, S.J., on Jan. 20 received the Distinguished Public Service Award. This is the Navy's highest civilian tribute. Father Linehan, Boston

College geophysicist, described the expedition in the article "Operation Deepfreeze I" (AM. 8/4/56).

►MISSIONS AND MOVIES. The International Catholic Film Office has set up a special secretariat in Rome (15, via della Conciliazione) to serve the needs of mission countries.

►JAPAN STUDENTS. Pax Romana is sponsoring a permanent center at Kyoto University where Catholic and Buddhist students can live together and study each other's finest cultural treasures. The center is to be under the guidance of the Dominicans of Kyoto.

►JUBILEE SALUTE. 100 years ago gold was discovered near Denver. In its own 50th year AMERICA salutes Colorado's "Rush to the Rockies" cen-

tennial and in particular one unique enterprise marking the occasion. At Loretto Heights College in suburban Denver, early in February, a week-long academic convocation investigated "the educational frontiers of the next 100 years."

►PRESCHOOL PRAYERS. Easily memorized prayers in verse for youngsters 3 to 6 have been composed by Aileen B. Eberhardt. The 10th edition of *Small Prayers for Small Children* is now ready (Catholic Mothers Study Clubs of Dubuque, 30 Fremont, Dubuque, Iowa. 25 cents, postpaid).

►STORYTELLER. Eleanor Farjeon, English-born convert and lifelong writer of stories and verse for children, will be the first winner of the newly established Regina Medal. Presentation of the award, given for distinguished contributions to children's literature, will be made in Chicago, March 30, during the annual conference of the Catholic Library Assn. R.A.G.

Editorials

The Public Library and Pigmentation

THE SECOND National Library Week will be observed April 12-18. An "organization handbook" has already been distributed; in it we read: "This event is sponsored by the National Book Committee in cooperation with the American Library Association. It is devoted to the importance of reading in American life and to the importance of libraries of all kinds." The week's laudable purpose is to "set apart a time when people can rededicate themselves to the ideas and the ideals of a free society." Such a laudable goal can be reached only if each citizen is free to "develop his highest capacity." This, in turn, depends largely on a citizen's being well informed—and that connotes "reading to be well informed." A noble program and a shining goal. As the slogan of NLW puts it, we must "wake up and read."

Well and good—but it is a rude fact that millions of American citizens are awake and yet cannot read, for the simple reason that they are not allowed to read. What? Can this be true in 20th-century America?

Just consider the report that appeared in the January 26 *Publishers' Weekly*. Dr. Rowland H. Hill, professor of English at Memphis State University, recently resigned after charges by the institution's president, Dr. Jack Smith, that he had been "disloyal" to the university. His disloyalty? He had signed a petition asking for racial integration in the city's public library system. It seems that Dr. Smith is trying to get \$4.5 million from the State legislature for MSU expansion and he feels that if the name of one of his staff is on the petition, it endangers his chances. Meanwhile, the city library system has announced that public libraries will remain segregated. No Negro may use the "public" libraries of Memphis to "develop his highest capacities."

But is this typical in the South? If it is, perhaps Negroes have their own "public" libraries? We are in-

formed by the New York office of the National Association for the Advancement of Colored People and by librarians in the New York City public library system that there are a few such libraries for Negroes in the South. But if ever the dishonest farce of "separate but equal" facilities rears its bigoted head, it is in this field. "Public" libraries for Negroes are few, scattered, run-down, understaffed and understocked with books, which generally have to be begged from sources other than the State or city library system.

The scope of the problem cannot be detailed in full, for no statistics are available. But we can gauge the extent of the harm. There are 16 States in the South Atlantic, East South Central and West South Central areas of the United States. Some 2,034 public libraries (including branches) serve a total population of 31.3 million in these States; of that total 9.9 million are Negroes. Suppose only a third—a conservative estimate—of these Negroes are denied access to public libraries. That means that over 3 million U. S. citizens are effectively cut off from opportunities to be well read, well informed.

This is only one aspect of the larger crusade for integration in education, but it has had little attention. Certainly, school integration, when it is finally achieved, will be seriously truncated if an important adjunct of the school, the public library, continues to be shut to millions of Americans.

The American Library Association has long insisted that its annual conventions be racially integrated. As National Library Week nears, the ALA and the National Book Committee can strike a telling blow for equal opportunity for all Americans if they will take a public stand against the barred doors of all too many American public libraries—barred, that is, to Negroes.

The Missile Gap Debate

THE BATTLE of the missile "gap" is now fully joined between the White House and Capitol Hill, while the Pentagon feeds ammunition to both camps. The narrow issue in this struggle may be fairly well expressed in a few questions: 1) What kinds and numbers of nuclear missiles does the Soviet Union have "at the ready," as compared to the United States? 2) If there is a gap, is the gap closing or widening? 3) If the gap is widening, does it possess any grave strategic significance, or may it safely be ignored because our national security is otherwise adequately provided for?

Prudent answers to these questions obviously depend

on our intelligence estimates of current Soviet power, and on reasonable extrapolations from these estimates into the immediate future. The remarkable feature of the present debate is that the White House and Capitol Hill interpret the available data in diametrically opposite ways. This makes one suspect that our estimates of Soviet missile capacity are both fragmentary and questionable, and that interpretations of the data are largely governed by political considerations.

Currently, the Administration seems to be playing the role of the optimist. The general attitude of the Administration runs as follows. There is no "hard" evi-

dence that a significant missile gap exists, nor that a dangerous one will soon develop. We have made remarkable progress in the last four years and our missile program is now moving very fast. Moreover, operational nuclear missile capacity is only part of the strategic picture. No matter how many such missiles the USSR may possess on the firing line, the United States will continue to maintain an over-all military superiority. In the immediate future our strength lies in a diversified arsenal of weapons, particularly manned bombers. Even as the bombers are "phased out," second-generation nuclear missiles will exist in sufficient numbers to deter the Soviet Union from attack, or failing that, to "overkill" Russia's cities and major military installations. Hence there is no need to match the USSR missile for missile.

The pessimistic view of the missile gap is of course largely identified with the Democrats, but it also finds much support among Government scientists, spokesmen of the armed services and voluble columnists. In this view, Premier Khrushchev's boasts about the present and future Soviet prowess in the missile field should be taken seriously. There is a gap between the United

States and the Soviet Union that is possibly twenty months wide. To close that gap would take five years, even if we were to step up missile development and production to a considerable extent. In the dim view of the pessimists, we must attempt to close the gap. If we do not, our strategic position will rapidly deteriorate and become hopeless within a decade. The USSR will possess such overwhelming strength that it can in one surprise blow destroy our cities, annihilate our people and even eliminate the possibility of one retaliatory attack on the Soviet homeland.

Obviously, partisan politics contribute to such divergent attitudes on our present "military posture." The Democrats charge that the Administration's desire for a balanced budget makes it view the gap through rose-colored glasses. The Republicans retort that the Democrats are ready to wreck the national economy in meeting an artificially inflated threat to our security.

The missile debate goes much deeper than politics. It enters the basic area of our whole strategy of deterrence and massive retaliation. Perhaps the heated dialog that is going on in Washington will touch this area in the weeks to come.

Union Reform Bills

WHEN Sen. Barry Goldwater rose in the Senate on January 28 and introduced an Administration labor bill (S. 748), the odds against any kind of labor legislation emerging from this session of Congress lengthened considerably. Perhaps they became prohibitive. This is a pity, since there appears to be almost complete agreement, in which the AFL-CIO concurs, that the rights of union members must be protected by law against the racketeers and petty dictators who have been violating them. As things stand now, S. 748 hasn't a chance in an overwhelmingly Democratic Congress; and the prospects of the bill it aims to supplant, S. 505, which Sen. John F. Kennedy introduced on January 20, seem equally hopeless. Should Congress pass the Kennedy bill, the President, who has publicly criticized it as inadequate, seems certain to veto it. Whether backers of the Kennedy bill could override a veto is doubtful.

Apart from political considerations, of which there are plenty, the basic conflict between the Administration and the Kennedy approaches to labor reform is largely a question of procedure. Senator Kennedy wants to tackle the job of internal union reform first. He argues that this is a relatively simple and noncontroversial task and should not be complicated by joining it legislatively with the much more complex and divisive business of amending the Taft-Hartley Act. (But he does propose three amendments to Taft-Hartley, on the ground that the GOP leaders of the last Congress approved of them also.) As an earnest of his intention to open up the whole question of industrial relations, he has appointed a nine-man committee of experts to study the Taft-Hartley Act and make recommendations.

The Administration, on the other hand, contends, rightly enough, that some of the abuses revealed by the

McClellan hearings would not be touched by internal union reforms, and that unless these are dealt with now, they will not be dealt with at all. Of the 20 items in the Administration bill, only ten deal with internal union reform. The others amend the Taft-Hartley Act and regulate relations between unions and employers.

Between the Kennedy proposals and the Administration's program for internal union reform, there are only details to quarrel about. Both S. 505 and S. 748 would fairly effectively assure union members that their funds would be handled honestly and that their right to choose their officers by secret ballot would be respected. Both bills protect local autonomy by regulating trusteeships. Both bills require employers to report certain financial dealings with union officers and with intermediaries hired to obstruct the rights of employees under Taft-Hartley. Both bills oblige unions to preserve their books and records. Both bar persons convicted of certain felonies from holding union office. Both ban "shake-down" picketing. In addition to these provisions for internal reforms, both bills would permit economic strikers to vote in a representation election, thus removing from Taft-Hartley what President Eisenhower once stigmatized as a "union-busting" provision.

Frankly we think that the Administration is making a mistake, and one which the crooks in the labor movement will welcome. Its insistence on a full loaf or nothing at all will not help employers, unions or the public. After all, S. 505, except for some changes favorable to employers, is substantially the same bill that passed the Senate last year with only a single negative vote. Is somebody in the White House forgetting that the art of politics is the possible, and that the genius of democracy is compromise?

The Role of *The Commonweal*

Edward S. Skillin

WHEN I first went to work for *The Commonweal* a quarter of a century ago, the late Michael Williams was Editor-in-Chief. He had had the drive to take the bare idea of publishing a national journal of opinion edited by Catholic laymen and actually bring this enormously difficult enterprise into being. Michael Williams was an imposing figure. When he summoned his secretary, Miss Mary Frisby, for the dictation of his often impassioned lead-editorial, it was the most solemn moment of the week.

The Managing Editor was George N. Shuster, now president of New York's Hunter College and a representative at Unesco for the United States. He had been with the magazine almost from its beginning, and week after week he turned out a prodigious amount of editorials, articles, book reviews and editorial correspondence. Yet somehow he found time for innumerable visitors from this country and abroad, for occasional promising contributors and for the younger *Commonweal* editors. All of us owe George Shuster a great deal.

At the time of my arrival at *The Commonweal*, then located in the long-corridorred Grand Central Terminal Building, the magazine was largely under its original direction. Nevertheless, it was already undergoing a noticeable change. In its first few years *The Commonweal* had operated in an atmosphere of comparative national calm, much as I imagine AMERICA itself had in the decade following World War I. The eventful days which have continued without let-up from the onset of the Big Depression to the achievement of an H-bomb balance of terror had not yet begun. True, there had been occasions when Msgr. John A. Ryan and others had utilized *The Commonweal's* pages to point out the inequities and dangers underlying Coolidge-type prosperity. The magazine had also published a number of articles and editorials calling attention to the slowly gathering European war clouds. But popular complacency had continued to hold sway in the late 1920's, doubtless to an even greater extent than it does in the United States today.

To mark Catholic Press Month in this year of AMERICA'S 50th anniversary, we are proud to present a noteworthy article by the distinguished Editor of our companion journal, *The Commonweal*, now 35 years of age.

FIFTY YEARS



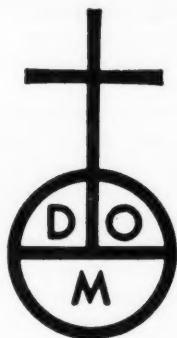
In these very first years *The Commonweal* had been strong on straight apologetics of a persuasive sort. Belloc and Chesterton were in their heyday then and both contributed often. The alleged conflict between religion and science was the sort of topic the magazine discussed at length; similarly typical was an extensive series of articles presenting the Catholic case against artificial birth control. There were, however, exceptions to this generally theoretical approach of *The Commonweal's* earliest years; two important ones were the magazine's outspoken reactions to the persecution of the Church in Mexico (by a revolutionary regime favored by Washington) and its attacks on the bigotry revealed in 1928 during the Smith-Hoover campaign. But these were departures from the normal pattern.

The Depression changed all that. It was not possible for a weekly journal of opinion focused on "literature, the arts and public affairs," and by definition dedicated to the common good, to ignore the fact that multitudes of Americans were losing their life savings, homes and farms, and that unemployment in the United States was sweeping toward its peak of fifteen millions. Besides the immediate need for public relief on a

scale hitherto unknown, there arose demands for drastic institutional reform—which in a Catholic view would bring the American economic setup into greater harmony with Leo XIII's *Rerum Novarum*, the American Bishops' statement of 1919 and, in 1931, Pius XI's *Quadragesimo Anno*.

The opportunity for *The Commonweal* to emphasize the social implications of the Christian message was unparalleled. The demands of justice on social questions like the living wage, decent housing, the right to organize, the degradation of migrant workers and the plight of the farmer could not be ignored. *The Commonweal* raised a Christian voice on behalf of the poor and the exploited.

Ever since those turbulent 1930's *The Commonweal* has continued to find itself in the thick of social, economic and political problems. As human desperation stemming from the Depression hastened the rise and spread of dictatorships overseas, ugly shadows were cast over America as well. Communism and fascism became forces to reckon with. The Communist party in the United States was growing in numbers and in influence, particularly because of the failure of pri-



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vate and public agencies to meet the nationwide emergency. The American Communists' untiring efforts in procuring emergency relief and thwarting family evictions in many cities gained them many new adherents. The failure of the philosophy of laissez-faire and the deepening of human misery gave a strong boost to the Communist ideology and party membership here, as in many lands.

At the same time, reacting to alarming Communist successes in many countries and exploiting the situation to forward long-cherished personal ambitions, revolutionaries of the Right were beginning to come forward in Western Europe. Emphasizing their opposition to the Communists, to whom they often gave battle in the streets, such groups sought religious sanction for a program compounded of nationalism, anti-communism, militarism, statism and racism. Too often—sad to say—Americans of national stature were taken in by these Rightists' anti-Communist slogans.

Here, in the threat of communism and the rise of fascism, was an issue of crucial interest. Under Michael Williams and George Shuster, *The Commonweal* was one of the first American periodicals to devote major attention to the inherent evils in both the Communist and Fascist movements. The magazine was indeed finding itself impelled to change the tempo of its approach, as well as its general tone, in a troubled and rapidly changing world.

There is no need to dwell on the tragic catalog of world happenings from those years to this, *The Commonweal's* thirty-fifth anniversary year. It will suffice to mention the tragic Spanish Civil War; World War II, with its destruction of men's hopes and young lives, the wholesale murder of the Jews and of other subject populations; Hiroshima and the birth of the Bomb; the bloody Korean war. And in all these instances—as in the threats to civil liberties raised in the early 1950's and in the stubborn discrimination against the American Negro which has thwarted the Supreme Court's 1954 decision—basic Christian principles had significant application. Week by week, *The Commonweal* did its best to apply them.

AN ATTEMPT AT DIALOG

Meanwhile, in the midst of all these major developments here and overseas, Catholics found themselves called upon as never before to cooperate with their fellow Americans. The editors of *The Commonweal* have always tried to respond to this challenge as Catholics and as Americans.

No single religious body in the United States is large enough or powerful enough to impose its views upon the community as a whole—especially in view of the long-cherished American tradition of separation of Church and State. (I hardly need say here that I do not equate this tradition with the dubious "impenetrable wall" theory of recent vintage.) Here in the United States institutional reforms have to be supported by many groups in order to take root. And, happily, Jewish, Catholic and Protestant groups have over the years come to realize that they hold many social ideals in

common. These have found expression in recent years in joint statements and common support for effective social legislation. A similar harmony of views has manifested itself among American religious leaders on the principles for a just and lasting world peace.

If it is necessary for various religious bodies to work together in order that common social objectives may be achieved, it should be noted that cooperation of this sort also leads to greater mutual understanding and respect. Thus among men of good will who hold different views, cooperation leads to some understanding of Catholic insistence on religion in education, for instance, and on the sanctity of marriage, or makes more comprehensible our opposition to contraceptive birth control, abortion and euthanasia. Thus, when it is possible, cooperation is not only essential for the achieving of the common good but is the surest way to prepare for that "dialog" which is so important in a pluralistic, democratic society like ours.

From the earliest days *The Commonweal* has sought to foster better interfaith relations through greater mutual understanding. Indeed this was one of the motives for its founding. I believe that its non-technical language, unharried tone and consistently irenic spirit in presenting Catholic views and discussing others, have contributed substantially toward this objective. And thanks to the magazine's wide availability in general college libraries, to its sizable group of non-Catholic readers and to extensive quotation by the general American press, *The Commonweal's* views are now familiar to many figures important in American public life.

How does *The Commonweal* approach public questions? When the magazine insists on such essentials in the temporal order (its own terrain) as decent family housing for all, the ending of racial and religious discrimination, the providing of adequate school facilities the nation over, or a full-fledged Point IV program for the underdeveloped lands, it is not seeking these ends merely as good in themselves. They are essentials in the achievement of a larger goal: the transformation of the social order in keeping with the highest Christian ideals. With this goal in mind, *The Commonweal* sees as one of its main functions the subjecting of the values, aspirations, means and ends of our contemporary society to a continuous and searching examination.

That this examination frequently leads to genuine differences with, and criticism of fellow Catholics is inevitable. Unity on the truths of our faith and on ultimate ends is no guarantee against marked differences as to the most effective and appropriate means of attaining Christian social objectives. Catholics in the United States are obviously numbered among both management and organized labor and are members of opposing political parties; they hold a variety of views on many crucial questions, such as the best means of defeating communism, for example. And what is more fitting for a journal of opinion than to press for its own considered views, to debate with advocates of counter views and to serve as a forum where diametrically opposed contentions can be argued by both sides?

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To say that *The Commonwealth's* recourse to Catholic self-criticism has been widely misunderstood by those who do not agree with its political and social views is to put it mildly. By some, criticism of the views of a prominent fellow Catholic is regarded as inexcusable; it has on occasion provoked such charges as disloyalty to the Church, treason to our country and near-communism. Moreover, such self-criticism has at times been taken by secularists and philosophical liberals as a token of supposed agreement with their own ultimate views. With a journal of opinion such as *The Commonwealth* the risk of being misunderstood is ever present—of being misunderstood by Catholics as well as by those in fundamental disagreement with the Christian outlook.

PROBLEMS OF OUR DAY

Here in the United States the forces that work against the Judeo-Christian tradition are many and powerful. In the intellectual and university worlds, to begin with, there is a preeminence of philosophic idealism, pragmatism, positivism, latter-day existentialism, which often predisposes influential leaders of thought to agnosticism or religious unbelief. Such basic attitudes toward truth and faith filter down through American secondary and primary schools, and today millions of public school pupils receive an education divorced from religious truths and traditions. Now that the school has replaced the American home as the chief place of formation for so many of our youth, American students frequently grow into manhood and womanhood without the benefit of any kind of religious foundation.

Outside of the schools too much of our national life is nurtured by capsule information, shallow mass entertainment, lack of silence and wholesale unconcern for ideas. Everyday life tends to be superficial in the extreme. The most enthusiastic devotees of this limited culture, Catholics as well as others, have little oppor-

tunity to become aware of the direction in which they are going, what they are missing—or even to perceive such challenges from without as that embodied in the revolt of the colonial peoples or in a Communist China of 650 million people driven or driving to create a Socialist society that will in time stun the world.

Our country, I believe, has need of media that attempt to relate our present characteristics, and tendencies for the future, to the noblest traditions of our people. A truly critical journal of this sort will continually question present qualities and assumptions in the light of such traditions. I believe that *The Commonwealth* is particularly fitted for a role of this character. It enjoys a reputation achieved over the years for integrity, fairmindedness and zeal for the common good. It consistently welcomes developments that represent genuine human progress, whatever their source. It has no predisposition to reject that which is new simply because it is new. It is aware that the Popes of recent decades have been seeking to baptize everything valuable which is achieved in science, knowledge and the arts. It indulges in no escapist nostalgia for medieval or other ages of the past.

Hence *The Commonwealth's* strictures on various failings of our times do not stem from any general lack of sympathy for the contemporary, from un-Christian pessimism or from general negativism. When criticisms of dominant currents of our time do appear in the magazine, they are based primarily on a recognition of the possibilities that could be realized with sufficient wisdom and will at the present stage of our Western civilization.

It is most generous of the editors of *AMERICA* during this Catholic Press Month of their Golden Jubilee Year to publish these notes about their friendly contemporary, *The Commonwealth*. These reflections and aspira-

(Continued on p. 572)

FIFTIETH ANNIVERSARY GREETINGS

John Cogley

CONSULTANT, THE FUND FOR THE REPUBLIC

I cannot remember when I read my first copy of *AMERICA*. It must have been more than twenty years ago, but even then, as magazines go, *AMERICA* was venerable. I have not missed many issues since.

It is hard to say just where one's values come from, how one's attitudes are shaped. I know, however, that reading *AMERICA* regularly has helped educate me on many matters through the years. Now I am painfully aware that this may not seem to be much of an endorsement for the Review; it may even be a source of embarrassment to some of *AMERICA's* editors, past or present. But, withal, it does speak well for a magazine that it helps form the minds of its readers.

Reading *AMERICA* does not turn out little party-line parrots; rather it helps make *persons*—persons who as-

similate each in his own unique way what can be learned from its pages. As I see it, a good opinion magazine creates a kind of sustained dialog between writers and readers. The reader is always ready to listen and equally ready to say No to the writer. I have said No to *AMERICA* many times; in its turn the magazine has said No to me on occasion. That is what opinion journalism is all about. *AMERICA* is a good opinion magazine because it knows this.

Catholicism in the United States would survive without the Society of Jesus: we all accept this as a matter of faith, recognizing that we do not quite see *how* it could. The same might be said of the Jesuits' weekly Review. America without *AMERICA* would be like the Church without the Jesuits. We cannot imagine such a disaster.

So hail to the fifty-year-old *AMERICA* and its editors, past and present—especially Fr. Robert C. Hartnett, who, in my opinion, showed editorial courage beyond the call of duty. *Ad multos annos!*

tions should not necessarily be taken tully to represent the views of my editorial colleagues, who might well discuss other aspects of our work, and in any case would present the subject in another fashion. Doubtless they would feel, for instance, that no account would be complete without reference to such frequent contributors as Georges Bernanos, Waldemar Gurian, Jacques Maritain, François Mauriac, Father H. A. Reinhold, Don Luigi Sturzo and to all that *The Commonwealth* has done to bring the best of European Catholic thought to an American reading public. And they would hardly fail to emphasize either its function as a forum for genuine discussion of contending views or its abiding and in-

tense concern for artistic integrity in such fields as contemporary writing.

However that may be, I feel sure that this explication will have little effect on those who somehow hold our journal of opinion to be suspect—who dismiss the high proportion of articles and reviews contributed to our pages week after week by eminent Catholic scholars and theologians as well as the great personal sacrifices of *The Commonwealth's* staff members, authors and many zealous supporters down through the years. My hope is, however, that for most readers these fragmentary remarks will succeed in placing this necessary Christian venture in some sort of useful perspective.

The Way It Is in Cuba

Eugene K. Culhane

IT WAS JANUARY 22. Total strangers met and talked happily together in the waiting room of the Cubana Airlines at New York's Idlewild Airport. Everyone was smiling and joyous at the prospect of seeing their loved ones again within a few hours. A buzzer sounded over our heads. We picked up our bags and filed out to the huge Constellation that awaited us. I was almost the last passenger to climb the steep stairs and take my seat. Before long we were airborne and heading south. Most of the passengers on board with me were young—men and women in their twenties or thirties, and lots of children.

Two weeks had passed since Fidel Castro's bearded troops entered Havana. What would the city look like when we arrived?

□

When our plane reached the Havana Airport late that evening, I was met by a Cuban friend. "What a change has taken place here since your visit ten months ago," he told me. "You won't recognize this place." It was true. Gone were the feeling of repression and the cautious statements I had noticed last March. Taxi drivers talked effusively with their fares; people called from car to car as they paused at the red lights. Instead of policemen (they had been disbanded and sent home till further notice), Boy Scouts directed traffic at the principal intersections. There were no soldiers to be seen, either; they had been disarmed and were still kept to quarters. Replacing them, holding the country together, are the bearded volunteers of Fidel Castro, the "rebels" as they are called, quietly patrolling Havana and the towns and villages of Cuba with their strange assortment of makeshift arms.

FR. CULHANE, *Managing Editor, just back from Cuba, gives us a report on what is happening there.*

Life in Havana was orderly. "We were so afraid of an orgy of revenge when the Batista Government would fall," my friend told me. "That first day people didn't want to go out of their houses. Yet we haven't heard of a single case of private revenge in Havana or anywhere else."

As we drove in from the airport to the city's edge, we saw looming up ahead of us the Sports Arena, a huge circular amphitheatre, all lit up and thronged with people—at 11 P.M.! Cars were packed in every parking lot for blocks around, and from inside the arena I could hear a dull roar of voices. "Those are the public trials. They began this afternoon," my friend told me. I said nothing. I had heard contradictory accounts of the summary justice that was being meted out in Cuba. But the very notion of public trials like that repelled me.

□

Next day I met Luis, another friend of mine. He lives out in Marianao, a residential area of expensive modern houses. One of Luis' sons pointed to a house on their corner. "That's where the former Minister of the Navy lived," he said. "The night after Batista fled—and this Minister with him—a crowd came and threatened to burn the place down. But out of nowhere appeared a couple of Fidel's *barbudos* [bearded ones] in their ragged uniforms. They said, simply but firmly, that the revolution doesn't want any sacking or destruction of property, even the property of Batista's friends. So the crowd broke up and went home."

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The priest rector of a big Catholic high school in Havana gave me a glimpse into the past which helped me to understand those public trials better. In a single evening last October, he told me, Batista's police cut down some 35 young men in cold blood in order to

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strike terror into the increasingly restless people of Havana. That night one of the lay teachers of that high school failed to come home. His worried wife begged the priest to see if her husband was among the dead collected at the morgue. She herself was afraid even to mention his name at police headquarters.

"It will be hard for you to imagine the horrible sight that I saw at the morgue that night," the priest told me. "Those bodies were so horribly mutilated—eyes gouged out, members cut away, feet charred black. Only sadists could have so treated their victims. That sight, which I shall never forget, explains to me," he added, "why there are people at the Sports Arena today shouting: 'Muerla Asesino!' They are the relatives and friends of the victims of the Gestapo-like Government we have known here in Cuba."

□

For three days I had been trying to see Father Guzmán. He was the one, everyone said, who could tell me about the beginnings of the revolution in Oriente province. He had been a chaplain up in the hills there with the rebel troops. It was he, moreover, who carried the messages between Fidel Castro and Gen. Eulogio Cantillo, commander of the garrison at Santiago, when they agreed on the surrender of that city and the whole of Oriente province.

When he appeared that afternoon, all 240 lbs. and six feet four inches of him, Father Guzmán asked if I would like to go along with him to Santiago. That is, would I like a 700-mile ride in his car across some very rugged country. "Germinado here"—Germinado was his bewhiskered aide—"has made our trip a good deal more complicated. He worked with one of the rebel platoons that blew up all the bridges they found unprotected out there. So we may have to ford a few rivers."

All night we drove through unlighted country roads. An intermittent rain made the going harder, but Father Guzmán kept up a breath-taking speed. Many times we were stopped at roadblocks, but the sight of him, with his bearded face, his white cassock over his uniform and his brass crucifix hanging at his breast, drew a prompt and friendly "*Siga, padre. Siga adelante!*"

At five in the morning, red-eyed and weary, we stopped at the little town of Guayos to say Mass. Shadowy figures were already moving about, many of them on their way to work at the huge sugar mill at the edge of town. Eager volunteers pointed out the parish church to us. There is no resident priest in Guayos, but a young man, who proudly announced that he was a member of the parish Catholic Action group, opened the church and prepared the altar for us. He rang the church's flat-tongued bell right lustily and in no time we had a churchful of worshippers.

After watching that good priest go among them after Mass, it was clear to me that Cuba would have no problem of religious indifference if there were enough priests like Father Guzmán. Eyes brightened as he joked with them in the slang of their area (he is a native of Santiago). Nothing was too much to ask of them. He couldn't pay for his breakfast: "Imagine. A

barbudo and two priests paying us for coffee and bread!" And they wouldn't take anything for the repair job the town garage did on his car.

□

As we came closer to Santa Rita the following night, Germinado became strangely quiet in the back seat. We were going to drop him off there, for this was his last assignment as a soldier of the Revolutionary Movement. I thought of our own GI's and how they must have felt on the last leg of their trips back from the East or from Europe.

Midnight is not the ideal hour for a soldier to come home to his family after more than a year's absence. But that was the way it had to be for Germinado. As we left the highway and bounced along the last nine miles of mud road back to his little town, the moon came out brighter and lit the palm-lined fields. Santa Rita is a town at the head of a copper mine. Germinado worked there in the supply shop, and he told us it was his chore to keep the miners' lights in working order.

Suddenly he pointed out his own thatch-roof *ranchito* among the forty or fifty others. We stopped the car. Germinado's voice shook a bit as he called out at the darkened door to his sleeping family within: "Open up! It's Germinado back for good!"

Father Guzmán and I stayed only a brief while, long enough to watch the two sleepy-eyed little girls opening the gifts their father had brought—enamel medals of Our Lady of Charity, Cuba's patroness; a prayerbook for his father-in-law; bracelets for his wife's teen-aged sisters; and a set of doll's dishes for the younger daughter, who is obviously Germinado's favorite. His wife, a mulatto who can certainly be no more than twenty, pocketed with maternal instinct the six ugly slugs from her husband's .45 pistol.

□

Outside Archbishop Pérez Serantes' door, in his cathedral residence in Santiago, I found quite a group of people waiting to see him. There were two U. S.



businessmen, coming to thank him for his part in averting the dynamiting of the huge gasoline stores in their tanks outside the city. Several poor Negro women with numerous children came to ask for money and for his help in finding jobs.

When I went in, the Archbishop rose to greet me graciously. "Do you know our Cuban *puros*?" he asked, offering me a cigar. I told him how much we Americans appreciated his many forthright appeals for an end to the continuing bloodshed. The Archbishop had made it no secret where his preference lay. At one time he told President Batista's wife, in reply to her query, that the only solution to Cuba's dilemma was "for her husband to resign immediately and to leave the country." On another occasion he proclaimed a solemn religious day of reparation after some drunken Government soldiers drove their jeep, its siren screaming, through the streets of Santiago—the dead body of a rebel soldier slung across the vehicle's bumper.

"Today I am very optimistic about Cuba's future," the Archbishop told me. "For one thing, at 75 I have learned to look at life optimistically. But, in addition, this revolution has called forth the best in our people. They don't want any more rottenness in government. They don't want crooked administration, for they see now where it is bound to lead. The resistance called for heroism, and heroes appeared. I look now for a flowering of new virtues, civic and religious, in our country."

The Archbishop told me that he had interceded to ask clemency for two officials of the Batista regime who had been convicted of war crimes. A week later, in his pastoral of February 3, he spoke up still more strongly for mercy. While upholding capital punishment in principle, he wrote:

Nevertheless we do not wish anyone to be condemned to death. . . . We call on the leader of the Revolutionary Movement . . . to put on the mantle of clemency and try to see to it that sentences be reduced as much as possible and thus create a climate of generous pardon.

□

Outside the church door after Mass, I was introduced to the new Treasury Minister, Dr. Rufo López Fresquet, who was with his charming American wife. Dr. López Fresquet told me how during his student days at Columbia University, he used to walk, all unsuspecting, past the front door of AMERICA's editorial offices on West 108th St. in New York.

"What do you think, at this early date, of Cuba's economic future?" I asked him. His reply was to the point. "I look for an upsurge in prosperity and, above all, a disappearance of graft. When I took office on January 7, Cuba's treasury was empty and there was a \$50-million deficit. In the past seven years our national debt soared from \$200 million to \$1.5 billion. But Cuba is rich, very rich. We should have, and we will have, please God, no financial crises. Already we are meeting current payments on Government expenses. The money is coming partly from taxpayers whom we have allowed under an amnesty to make up taxes evaded so far, and

partly from U. S. firms that have advanced us more than three millions in tax monies not yet due.

"Our real problem, however, is symbolized by pencils and envelopes. In a certain Government department, we used to pay 31 cents per pencil. In a section of our Department of Public Works in which there were 42 employes, we used to hand out 480 pay-envelopes each week. If we can continue with our normal productivity and avoid the wastefulness of such pencils and envelopes, Cuba will soon be prosperous."

□

Judgments on the present Provisional Government in Cuba and on the Revolutionary Movement which is carrying on the trials and executions there are slowly being moderated. In Cuba many people assured me that they find the holding of trials in a sports amphitheatre to have been in extremely bad taste, to say the least. It was, they say, Cuban *tropicalismo*. They feel also that in the heady flush of liberation the revolutionary leaders made statements about the United States and other countries which in a more reflective moment they would never have uttered. All that they deplore.

But the world outside Cuba is changing its judgment, too. Tight censorship by the Government in past years kept the news of the atrocities wrought on rebels and noncombatants alike from being known and appreciated abroad. The executions of January, about which we have been fully informed in the United States, are only one side of a diptych, the other side of which is the crimes of December and of preceding months. Now the entire world outside Cuba is beginning to realize that other side—and to shudder.

On December 27, four young student leaders were put to death on the outskirts of Havana with a savagery that beggars description. The more than 2,000 friends of those young men who attended their funeral, like the friends of the 15,000 or 20,000 other victims of the fallen regime's excesses, look to the present Government for an order of justice that will punish guilt where guilt exists. They look to it also to provide a healthy atmosphere for national life. So far they have found in this new Government's action reasons to justify their hopes.

□

January 29. The plane which would bring me back to Miami and the United States was delayed a bit. From the seat beside me in the waiting room of the airport I picked up a copy of the Santiago daily *Oriente* of two days earlier. Its first-page editorial seemed to speak for the new Cuba:

The hour for hard work has come. The endless harangues, the improvised radio speeches of those who would be more revolutionary even than the soldiers of the Sierra Maestra must give way now to a renewal and a reorganization of every aspect of our country. . . . We must work 24 hours each day with the discipline that each one's office demands.

Those are the sentiments of the vast bulk of Cubans, who want now to forget the past and get down to the job of building a sound future for their children.

Le Bon Père Pire

Marjorie Gaffney

WHEN THE REV. DOMINIQUE GEORGES HENRI PIRE was named as the winner of the Nobel Peace Prize for 1958, he became the first priest ever to receive that award. The 48-year-old Dominican has worked in humble anonymity for the past ten years aiding the residue of war refugees—those who can neither emigrate nor return to their homelands. Through his organization, Aid to Displaced Persons, he has worked for the “human integration” of thousands of persons through refugee villages, homes for the aged and individual sponsorships. So unobtrusively has he worked that he was, until recently, unknown to many of his Belgian countrymen.

To speak with Père Pire, one must go to Huy, a small village in the Meuse Valley of southeastern Belgium. It is the heart of the Walloon or French-speaking area of that country.

When I arrived in Huy early one November morning, the railroad station reminded me of that of a small town in Maine. There were few travelers about. I asked the taxi driver to take me to 35 rue du Marché. “*Pour Père Pire*,” he said in a matter-of-fact tone. Asked if he knew Père Pire, he replied: “*Bien sûr, il a été mon curé*.” We drove through the village, along narrow cobblestone streets flanked by 16th-century buildings. Huy rests on the bank of the Meuse River, with tall bluffs rising all about it. It was here that Peter the Hermit preached the First Crusade in 1095.

The office of Aid to Displaced Persons is an old, tired building where the doorbell and the telephone ring constantly. Volunteers are there to answer letters, make appointments, accept donations. Père Pire’s secretary tries to shield him from the many curious who have appeared since the announcement of the Nobel Prize.

“Père Pire will see you in an hour,” his secretary said. She spoke in the singing accent native to Liège, the large industrial city 20 miles from Huy. While waiting for Père Pire, we went next door to visit one of his four homes in Belgium for aged refugees. This home in Huy was his first effort, founded in 1950. The living room contained old, but clean furniture and an upright piano. We climbed the stairs to visit a member of the home. Paul Ivanoff, an 87-year-old Russian, welcomed us into his large room. On his writing desk was a packet of letters; he had been writing when we knocked. He

proudly pointed out the photos of his family on the walls. We commented on the beautiful photo of his wife above the mantelpiece. She had died two years ago in Huy. After the 1917 Revolution, Ivanoff fled with his family, settling for a time in Greece, then Yugoslavia, then Austria. Succeeding wars had forced them to continue their flight, until finally Ivanoff met Père Pire in Austria. Then he showed us the small chapel in the home, for which he was sacristan. The chapel was filled with icons and paintings of the Blessed Mother, one of hand-wrought metal.

There are 20 persons at the home—Yugoslavs, Bulgarians, Poles and Hungarians. Père Pire’s secretary explained that the purpose was to keep elderly married couples together in separate rooms, with their own possessions about them.

BIRTH OF AN IDEA

The homes for the aged, of which there are now four in Belgium, was a project dear to both Père Pire and Colonel Edward Squadrille, a young American Army officer from Los Angeles who directed a displaced-persons camp for UNRRA in Austria. He was, in fact, the person who inspired Père Pire to begin this work. One day in Brussels, in 1949, he lectured to Belgian students about the misery of the camps, the starvation, the disease, the immorality, the hopelessness for those who could not emigrate.

“Père Pire asked what he could do,” said Squadrille, who is a management consultant in Brussels, where he lives with his Belgian wife and six children. “The man, as you know, is a doctor of philosophy. He had already been helping the poor for years in Huy, in addition to his teaching, but that wasn’t enough.”

So the *parrainage* (godfathering) was begun, that part of the organization devoted to adopting a refugee, not with a handout, a blanket or a bar of chocolate, but with letters through which the persons writing come to know each other. If money is sent, it’s because grandmother needs wool for her knitting, or her grandson needs shoes for school. Today the *parrainage* numbers thousands of correspondents. The plan grew to include homes for the aged. The organization was responsible for their entire maintenance. The homes became five refugee villages in Germany, Austria and Belgium. A sixth village is planned for Norway—the Anne Frank village. In these villages the refugees form their own communities, work if they are able and participate in the life of the country in which they reside. There are

MISS GAFFNEY sent us this account of the work of Père Pire from Brussels, where she is assistant cultural affairs officer at the U. S. Embassy.

usually 20 homes to a village, new homes built with the skilled volunteer labor of those in the community. Each home is for a single family. Large families have priority, also widows with children and the disabled. These groups are the hard core among the refugees—there are at least 250,000 of them in Europe today.

At 10:30 we hurried along the hallway of the organization to see Père Pire. A canary was singing in the small yard outside his office, one of his few luxuries, I later learned.

The tall Dominican greeted me with a smile and a handshake. We sat down in his small, orderly office. There were books and periodicals everywhere. Photographs of Albert Schweitzer, after whom the refugee village in Saar, Germany, was named, hung on the walls. There was also a photograph of Anne Frank.

Père Pire apologized for the fact that he had so little time; journalists from all over the world were keeping him very busy. He has received letters of congratulations from throughout the West. "I have had many letters from Americans. Several American publishers want me to sign contracts—one will even write a book for me!" he said laughing. "But I shall continue to write my own as time permits. And now, my American friend, what can I tell you? Would you like statistics? You Americans, how you love statistics." His speech was warm, at times volatile.

"No statistics," I said, "*Tesprit*."

His eyes brightened and he said: "Ah, *l'esprit*, that is the key to it all. The answer does not lie in numbers, but in hearts, in love. Yes, I have a plan that was born almost ten years ago to help the refugees, for their human integration. There is no other word for it. The scheme is set—villages, homes, *parrainage*—but the dream, ah, the dream is elastic. It can go on and on and on. There are two aspects to my dream. To help the refugees now; to get them out of the attics and the gutters, to show them they can hope again. And to unite us all through love. That is the 'Europe of the Heart' that extends beyond iron curtains and national boundaries. We are every man's brother, and we must be united through love, through compassion for the man who is in need."

Père Pire explained that Aid to Displaced Persons is international and nondenominational. No questions are asked when a refugee arrives. What he needs is "a roof, some work, a free country to live in and his homeland to dream about." The refugee may be in rags, he may be a drunkard, perhaps not the best example of the country from which he has fled, but he is a human being with infinite value. "Love is the most important thing on earth," he said, "and the farther I go in life the more I see how little people love each other."

Père Pire said that the Nobel Prize Committee has understood well the lesson of love in awarding the Peace Prize to one "who is unknown." But he added that the Prize has also meant temptation for him. Because of it many people are offering him vast sums of money, offering to build entire villages.

"I am only one man; I have only one life. This work must go slowly. It cannot be accomplished with a sweep

of the hand—there is no love in that. I can only build one village at a time. I must try to build it better than the last, better in so many ways."

Père Pire pondered a question about how one can remedy all the miseries of this world, of which the plight of the displaced person is only one. "Many others are suffering," he said. "There are many to be helped. A young mother that I know has lost her eight-year-old daughter. She is suffering deeply. A few words when I have a moment are very important to her."

In a recent speech Père Pire succinctly summed up the credo of Aid to Displaced Persons: "Each one of us can place himself before the refugees. For instance, suppose that I am a selfish man and I meet 200,000 persons who lack the essentials of life. It will prompt me to be less selfish. But from the point of view of society, the message of the suffering D.P.'s is clear. Their misery has been there, staring at us for 14 years, so that we, all together, must remedy it. Thus their misery serves to unite us."

NOT A MOVEMENT, BUT LOVE

The enemies of love in this work Père Pire considers to be bureaucracy and overhead. When an organization spends up to 70 per cent of its funds for overhead expenses and only 30 per cent for the refugees, the cause is weakened to the point of ineffectiveness. Vigilance, such as is practiced in Aid to Displaced Persons, is the solution. A third enemy is the barrier men build to keep each other out of the circle of human kindness—the barrier that admits only those of a like kind. "I have no hidden, mysterious mandate from a church or a country. I am bound by no orders. I belong to no political party. I have my name on no list. I do not even take time to be anti-Communist. I am simply pro-human."

"And so, my American friend," said Père Pire, "the message I will deliver at Oslo will be one of brotherly love, which is the foundation of peace. It is a love that is stronger than anything else. I have already asked the Norwegian people for permission to erect the Anne Frank village in their country, through the collaboration of us all. It will stand as a symbol and it will be built as a testament to man's willingness to pardon—for is not pardon a form of love?"

Père Pire delivered his Nobel Prize address in Oslo on December 10. He already holds the French Legion of Honor and the Belgian War Cross for his work in the underground during World War II. When he returned from Oslo, Belgium was to honor him with receptions planned for him—and unfortunately little publicized here at least—in the cities of Huy, Ghent, Antwerp and Brussels, and in the Belgian Parliament. Immediately after the award was announced he was received by King Baudouin.

Père Pire has returned to his beloved Huy, to the Dominican monastery of La Sarte, where he has lived since 1926, and where he was on retreat when he learned of his award. He expects to complete plans for the Anne Frank village, and to give conferences on sociology and philosophy when he has time, all within the framework of his life as a Dominican priest.

BOOKS

For Lent: A Little Corner with a Little Book

Thomas à Kempis, we are told, used to say that the best way to find peace in this weary world—and how much wearier it seems to us in 1959—is to retreat into “a little corner with a little book.” We are in one corner, so to say, of the liturgical year—the corner of Lent. It will not be a dreary corner if we take into it some of the spiritual reading happily more available in quantity and more excellent in quality, it would seem, with each succeeding year. And there is another corner, too, into which we can retire with spiritual reading; it is a corner of our own souls, where a spirit of recollection will foster a more intimate living of a Christlike life.

Where shall one find the Lenten books to take into the corner of the year and the corner of one's soul? Book lists are not so readily at hand this year, for one reason because the Religious Publishers Group, which has for many years issued an annual Lenten reading list, decided to drop the list this year in favor of emphasizing religious books during National Library Week, April 12-18. The Catholic Library Association, however, continues to issue its reading lists in connection with Catholic Book Week, Feb. 22-28.

These CLA lists (for adults, young adults and children) contain more than just spiritual books and can be obtained from the Catholic Library Association, Villanova University, Villanova, Pa. For Lenten reading suggestions, I shall select some of the spiritual books in the CLA adult list and add other titles that strike me as worthy of our attention. There will be ample Lenten fare here to keep you fruitfully occupied in your particular “little corner.”

From the CLA List

AN AMERICAN AMEN, by John LaFarge, S.J. (Farrar, Straus & Cudahy. \$3.75), contains the superbly thoughtful reflections of one who has lived a most priestly and American life. A buoyant optimism colors Fr. LaFarge's reflections on what it means to be an American intellectual permeated with the spirit of Christ and His Church.

Msgr. Ronald Knox's translation of that classic of Catholic spirituality, *THE AUTOBIOGRAPHY OF ST. THERESA OF LISIEUX* (Kenedy. \$4.50), sheds new light on the Little Flower's spiritual teaching and her winning personality.

Another saint comes to more attractive light in *ST. BERNADETTE SOUBIROUS*, by Msgr. Francis Trochu (Pantheon. \$4.95). This is probably the finest interpretation yet of the saint and the meaning of Lourdes.

Gerald Vann, O.P., and P. K. Meagher, O.P., combine wide knowledge of the Fathers and deep psychological insight in treating *THE TEMPTATIONS OF CHRIST* (Sheed & Ward. \$2.75).

WORLDS APART, by Tudor Edwards (Coward McCann. \$4.50), is a delightful travelogue of most of the famous monasteries of Europe and the British Isles. It is filled with the history, the trials and triumphs of the religious orders. Asides on interesting personalities, on monastic art and more are couched in a warmly human style.

Two books look toward the end of Lent, and would make splendid reading just prior to Easter Sunday. They are Caryl Houselander's *THE RISEN CHRIST* (Sheed & Ward. \$2.75) and *WORLD TO COME*, by Robert W. Gleason, S.J. (Sheed & Ward. \$3).

This sampling from the CLA list does not do justice to the riches to be found in the 40 titles included.

Eight full-length biographies of Pope John XXIII have been announced for publication during January-June. It is no adverse judgment to say that each of them is obviously a rushed job. I am not in a position to compare them, but they are hereby listed for you:

JOHN XXIII: AN AUTHORITATIVE BIOGRAPHY, by Zsolt Aradi, James I. Tucek and James C. O'Neill (Farrar, Straus & Cudahy. \$4.50).

POPE JOHN XXIII, by Andrea Lazarini (Herder & Herder. \$3.25).

ABOVE ALL A SHEPHERD: POPE JOHN XXIII, by Ugo Groppi and Julius Lombardi (Kenedy. \$3.95).

POPE JOHN XXIII COMES TO THE VATICAN, by Francis X. Murphy, C.S.S.R. (McBride. \$3.95).

POPE JOHN XXIII, by Paul C. Perrotta, O.P. (Nelson. \$3.50).

WE HAVE A POPE, by Msgr. Albert Giovannetti (Newman. \$2.75).

POPE JOHN XXIII, by Joseph Breig (Summit. \$2.50).

POPE JOHN XXIII, ed. by Michael Derrick (Studio. Price to be announced).

Particularly appropriate for Lent are *THE MYSTERY OF CALVARY*, by Gerard Rooney, C.P., an associate editor of *Sign*

Books for Lent



Vy Rev. Msgr. Thomas A. Meehan

NOW IS THE ACCEPTABLE TIME

By VERY REVEREND MONSIGNOR THOMAS A. MEEHAN, S.T.L.

Preface by the late CARDINAL STRICH.

A series of spiritual considerations on the lives of various Saints who rose from sin to sanctity, and whose stories will inspire men and women of today. 224 pp. \$2.75

"As we live the mystery of our lives many of us like to know about others who have slipped and yet recovered to become holy men and women. This book . . . will satisfy such a demand."—"The Brooklyn Tablet"

IT IS YOU I BECKON

By MOST REVEREND JOSEPH ANGRISANI, D.D.

Tr. by REVEREND JOSEPH McMULLIN, Ph.D., D.D.

A book of meditations for seminarians with practical examples from modern life, based on the Encyclical "Menti Nostrae" of Pope Pius XII. Gives special emphasis to minor and major orders. 365 pages \$4.50

PRIESTLY PERFECTION

By REV. ROBERT MONTOLI

Brief meditations based on the Exhortation "Haerent animo" of Pope Pius X to the clergy. 556 pages, sim. lea. \$6.50

ROSARY MEDITATIONS

By FATHER MATEO, S.S.CC.

The purpose of this book is to lead men and women to the Sacred Heart by and through the Heart of Mary and her Rosary. A practical aid in keeping the mind on each Mystery. 128 Pages.—Illustrated. Paper, \$.75.

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FOR LENT

Last Lent we published three highly appropriate books: **THE TEMPTATIONS OF CHRIST** by Father Gerald Vann and Father P. K. Meagher (\$2.75), **THE RISEN CHRIST** by Caryll House-lander (\$2.75) (a wonderful preparation for Easter) and **APPROACH to PENANCE** by Dom Hubert van Zeller (\$2.50)—a book that very nearly made penance look attractive. People by the thousand have been approaching penance by means of it ever since (well, reading it anyway). In it Dom Hubert said that penance should always be approached through prayer, which led to a question he answers in a companion volume:

APPROACH TO PRAYER

by Dom Hubert van Zeller, O.S.B.

This is a choice of the Thomas More Book Club and the Spiritual Book Associates: you can see that we are not alone in thinking it good. \$2.50

LESS LENTEN

AND YET SO NEW

by Arnold Lunn

A really well named book. Arnold Lunn finds the Faith always new, and still as exciting as he did when he wrote **NOW I SEE** (\$2.00) twenty-five years ago. If you find the Church wonderful, people entertaining, controversy good fun and mountains delightful, this is your book. \$3.75

Order from any bookstore

For plenty of ideas for Lenten reading, full descriptions of Spring books, articles and reviews, write for Sheed & Ward's **OWN TRUMPET**. Address your card of Agatha MacGill at—

SHEED & WARD New York 3

magazine (Macmillan, \$3.50) and **THE FAMILY AND THE CROSS**, by Joseph Breig (Regnery, \$2), which is "the first book to emphasize the Stations of the Cross in their relation to family life."

The true meaning of the events of Holy Week will emerge more clearly if one has prepared for them by reading **THE PARABLES OF JESUS**, by Francis L. Filas, S.J., (Macmillan, \$3.75). And how Christ's life and passion have fired the souls of men is well caught in **HEROES OF GOD**, by Daniel-Rops (Hawthorn, \$3.95), brief biographies of such "spokesmen for Christ" as St. Paul, St. Francis Xavier, Fr. de Foucauld, Fr. Damien, and **WARRIORS OF GOD: RELIGIOUS ORDERS AND THEIR FOUNDERS**, by Walter Nigg (Knopf, \$6.95).

A Book a Week

If all these books leave you still undetermined what to do about spiritual reading during Lent, may I make a suggestion? There are seven weeks in Lent; why not determine to read a spiritual book a week? That can be done if you will actually retire into "the little corner" and shut out the business and pleasures of the rest of the year. What seven books? Well, these headings ought to be considered: a life of Christ, a treatise on the Blessed Virgin, a book on the Church, a life of a saint or a composite treatment of some of them, the place of the Catholic in the world and the layman's place in the Church, and a book on the eternal goal to which all the other books will have helped you.

And if you still would like actual titles, here is a book on each of those seven topics which I have found extremely interesting and fruitful. Some are older titles, but there is nothing really old about any of them, for they deal with truths "forever ancient, forever new."

JESUS AND HIS TIMES, by Daniel-Rops.

OUR LADY OF WISDOM, by Maurice Zundel, O.S.B.

A POPULAR HISTORY OF THE CATHOLIC CHURCH, by Philip Hughes.

WHAT ARE SAINTS?, by C. C. Martin-dale, S.J.

THE MEANING OF MAN, by Jean Mouroux.

LIVING CHRISTIANITY, by Michael de la Bedoyere.

WORLD TO COME, by Robert W. Gleason, S.J.

To adapt a well-known phrase, the family (or the individual) who reads with Christ will be better prepared to rise with Christ.

HAROLD C. GARDINER, S.J.

World's Woes and Cures

U. S. A.—SECOND-CLASS POWER?

By Drew Pearson and Jack Anderson. Simon & Schuster. 335p. \$3.95.

These two authors are prominent exponents of the strident and shrill school of journalism. Newsmen of this school consider a reportorial account to be a failure unless it offers at least one sensational "exposure." Such men certainly prefer facts to pure fantasies, but they do not hesitate to paint the facts in lurid colors whenever the occasion seems to demand it. The present work is wholly in character. It must be read with circumspection. If the reader is cautious, he can glean here some unpalatable truths about America's weaknesses in the struggle against Soviet communism.

The basic problem facing America, according to the authors, is the growth of Soviet might and the simultaneous decline of American power. Russia, they assert, has achieved military ascendancy, primarily because of the ballistic missile. In contrast, the United States lags woefully behind. It is at present a second-class power. Its military weakness has made its allies, who see their own fortunes threatened by the unbalance, restive. The free world is in mortal danger.

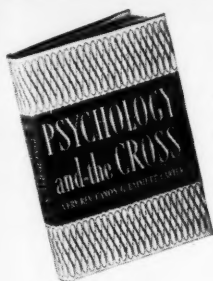
The authors admit that there exists no acute sense of crisis among the American people. Instead, there is apathy. But this apathy is an integral part of the problem itself, they assert. The American spirit has been dulled by the pursuit of pleasure and lulled by the "soothing sirup" of Administration pronouncements.

The bulk of the work deals with the causes responsible for the country's "desperate" plight. A number of converging reasons is offered: bickering among the armed forces, the flight of scientists from government service during the Senator McCarthy era, the budget-cutting propensities of former Secretary of the Treasury George Humphrey, the venality of defense contractors who put profits before patriotism, and the weakness and ineffectiveness of the President.

These modern Cassandras do not believe everything is lost. But they warn that survival can be assured only by the most drastic measures to recover our military hegemony. Such recovery involves a strengthening of our spiritual fiber and an overhauling of the educational system. The authors have a touching faith that friendlier relations with the ordinary people of Russia will reduce world tensions.

America • FEBRUARY 14, 1959

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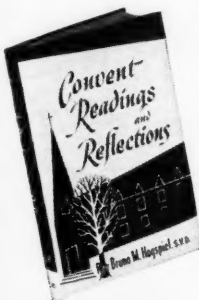


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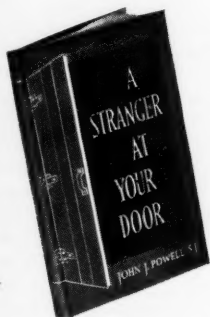


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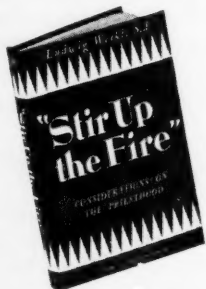
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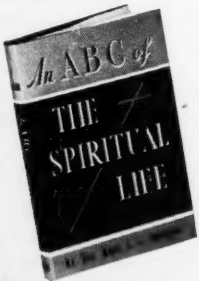


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FRANCIS E. McMAHON

ECONOMIC PLANNING IN UNDER-DEVELOPED AREAS

By Edward S. Mason. Fordham U. 87p. \$2.50

In the second annual Millar Lecture at Fordham University, Prof. Mason discusses government's role in developing economies. Private business, along 19th-century lines, cannot do the job, he concludes—on both academic and practical grounds. The fact that Asia's surprisingly large amounts of wealth are too profitably engaged in money-lending, land rents and construction, or too closely hoarded for fear of political upheaval to be lured into risk ventures, has not been sufficiently stressed.

It seems inevitable that governments, at least in new Asian countries, will have to do the planning, the capital ac-

cumulation and even the management of enterprise. This is an unpleasant pill for free-enterprise evangelists to swallow, but Prof. Mason shows that there is little choice in the matter.

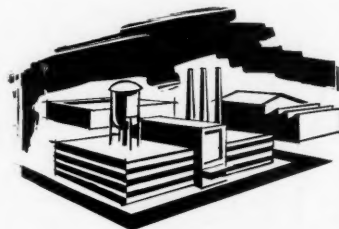
At the same time it can be noted that a good portion of government investment, at least up to the present, has gone into land reform which aids the dominant private sector of every Asian economy.

Prof. Mason directs some criticism at democratic planning: it rarely attains announced goals, and the necessity of recognizing political and psychological factors results in a calculus of the second best.

These observations are true. But we laymen need some countervailing considerations. If General Motors, for example, had to plan and publish a rigid program of production and expansion for a five-year period—and make good or suffer a shareholders' flight—we would better understand the problems that planners meet in predominately agricultural, primary-production economies.

In such economies information is incomplete and frequently inaccurate. At

one point in 1956 Viet-Nam implemented a deflationary tax program at just about the time when the departure of the French Expeditionary Force, exhaustion of refugees' money supply and a sudden halt in middlemen's purchases of rice tightened three powerful and totally unexpected brakes on the inflationary movement. The plans, moreover, are uniquely vulnerable to forces beyond the planners' control: vagaries of weather, budget decisions in Washington, abrupt drops in tea,



rice and rubber prices—or Russian tin dumping.

These uncertainties are notably grave in Asia where centrally planned expansions involve quantities of human and capital resource that are potentially catastrophic in the event of error or mishap. This is especially true since large-scale bureaucratic planning effects a degree of momentum that seriously inhibits flexibility. For the new nations possibly the most serious danger is the disillusionment people can experience when the judgments of a charismatic state are discovered to be fallible.

Economic planning in underdeveloped areas involves venture risks new in kind and dimension, and Prof. Mason's discourse helps us to understand them better. FRANCIS J. CORLEY

King and General

JOHN, KING OF ENGLAND

By John T. Appleby. Knopf. 319p. \$5

The king who signed Magna Carta is the subject of this biography. John's popular reputation is based on Shakespeare's play and on contemporary chronicles which are, almost without exception, hostile to him. Mr. Appleby set himself the formidable task of separating fact and fancy, truth and polemics. For the first time in many years, the events of John's troubled life are presented in chronological sequence with superb competence, objectivity and terseness. A valuable appendix discusses in some detail the provisions of the Great Charter.

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the Pope, promised a Sultan that England would embrace Islam, and lost all his treasure while attempting to cross the Wash. But he is best remembered because he met the army of the barons on a field called Runnymede (June 15, 1215) and was unable to resist the demands made upon him.

Magna Carta conceded certain liberties to all the free men of the kingdom. The words "free men" deprive the document of that universal application to all Englishmen of whatever degree that is sometimes claimed for it. Villeins were not free men, and three men out of four in the England of 1215 were villeins. Neither John nor his barons were concerned with them; such rights as they possessed depended on the custom of the manor and the will of the overlord.

There is very little dispute among historians that John was a faithless husband, a bungling military strategist, a cruel, oppressive and treacherous lord and a godless man. But Mr. Appleby discovers some saving grace in the probability that John, in comparison with subsequent tyrants and dictators, was not so bad as he might have been.

It is true that John did not carry his tyranny to its logical end by corrupting the judiciary. But does it follow that, for this and similar reasons, John does not deserve his evil reputation? Mr. Appleby pleads for a less heavy-handed verdict on John, asserting that the king tried to transmit to his heirs the prerogatives and authority of a king of England, unimpaired by the encroachments of Pope and barons.

Without attempting to measure the degree of John's iniquity, we can at least subscribe to Matthew Paris' pious hope that some of John's good works would plead for him before the tribunal of Jesus Christ, "for he founded a Cistercian monastery at Beaulieu and on his deathbed gave the Croxton monastery land worth ten pounds."

JOHN J. O'CONNOR

HENRY KNOX: General Washington's General

By North Callahan. Rinehart. 404p. \$6

Every woman knows that there is a woman behind every great man. Less advertised is the fact that a great man almost invariably has extremely capable subordinates, whose own claims to glory pale in the luminescence of his. Some of these second-drawer leaders reach their own plateaus of fame when allowed free rein. In this way, Sherman, detached from Grant, found in Georgia an immortality of a sometimes disputed

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purity. Other subordinates spend their vigor patiently in service, and while in their times they are much respected by their contemporaries, all too soon they fall into comparative obscurity when their days are done. So it was with Thomas, loyal and indispensable subordinate to Grant and Sherman.

In the galaxy of great men among the Founding Fathers, there was a Thomas-like subordinate of Gen. George Washington. This was Henry Knox, lost to popular esteem for the curious reason that Washington found him indispensable as a Chief of Artillery. By recognized ability, Knox was the natural choice for the independent command of the Continental forces sent to fight Cornwallis in the South. Greene, when appointed to the task, with his characteristic honesty told Washington that Knox should be the man. "All obstacles vanish before him," Greene reportedly said. "His resources are infinite." Washington warmly agreed, replying, "True—and therefore I cannot part with him." Hence it was that Greene and not Knox made his mark in our history books as our second great general in the Revolution.

Fortunately, someone sooner or later gives the Henry Knoxes of the world at least a book in tribute. In the book at hand, Mr. Callahan makes an excellent effort to award Knox a smidgeon of his due, beyond every school child's presumed knowledge that Henry Knox was our first Secretary of War.

Inasmuch as Mr. Callahan is a professional journalist, his book reads well and swiftly, without imposing too much historical strain on the reader. For the scholar, it is adequately documented, and if there are some exaggerations and oversimplifications here and there, they may be forgiven as just compensation to a long neglected man. It should be in every library which maintains a shelf on the Revolution.

R. W. DALY

THIS LAND FULFILLED

By Charles A. Brady. Dutton. 346p. \$3.95

Charles Brady displays in this novel the impressive cultural erudition one has come to associate with his writing—indeed an admirable asset in a professor of English. His earlier novel about the times of St. Thomas More, *Stage of Fools*, will be remembered in this respect. The present book deals with the 11th-century voyages of Leif Ericson and his settlement of Vineland. The larger medieval cultural values penetrate the whole fabric of the book and grow to a kind of wisdom that fits the gnomie pen of Thrand Thorbergson,

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the priest who tells the tale. At times, however, one tends to catch a patness in this respect which seems to come from the author's anachronistic hindsight; yet, to some extent at least the simple chronicle pose of the scribe may absorb it well enough.

Making wide use of the Saga tradition, Mr. Brady weaves many strands into his fabric. Pagan elements are still operative in the newly converted Christians and while religion is presented as a strong motivating force in their lives, the mercantile spirit is rightly stressed as a central concern of these daring adventurers into the New World at so precariously early a date. There is idyllic love and selfishness, a bear hunt, fights with the Algonquins (who come from the general area north of the author's native Buffalo), single combats and the pathetically unsuccessful attempt to colonize the New World permanently.

Some readers may find the book a bit too "historical" at the expense of its full success as a novel. If so, they should attribute this to an excess of a good thing, the very competent erudition mentioned above. But, again, one should remember that this is the Scylla around which every historical novelist must navigate if he is to avoid the Charybdis of romanticizing and oversimplifying his subject.

At all events, the reader of *This Land Fulfilled* will find the work impressive and should enjoy the hours he spends with its capable author and the too little remembered adventurers who made noble if unsuccessful efforts to give our New World a birthday some six centuries before the recorded date.

JOHN D. BOYD

THE DOCTOR BUSINESS

By Richard Carter. Doubleday. 283p. \$4

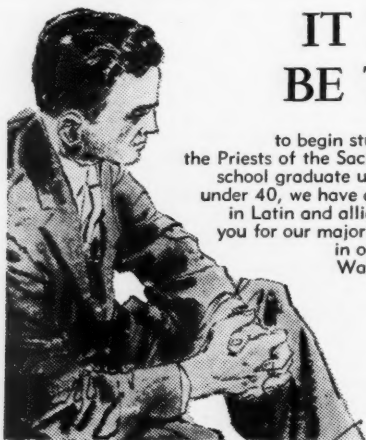
Traditional fee-for-service practice is outmoded, unfair to doctor and patient alike. Medical economics was simple when the doctor knew the family situation and his fee covered nearly 100 per cent of the health bill. Now the physician's fee is only about 30 per cent of our health costs, and to set it properly he would have to be a social worker, for which he has neither the training nor the taste.

Although this book discusses the whole range of malpractice, including fee splitting, ghost surgery, kickbacks, unnecessary surgery, overcharging and needless hospitalization, it charges these and other abuses largely to the present solo-practice, fee system. It attacks this system and its stubborn defense by the high officials of the American Medical Association; it does not attack the physician.

The problem has a long and complex history. "Company service" medicine had its abuses, which gave grounds for the AMA's position. The evils of compulsory, Government-controlled medicine are so well known that they serve chiefly to confuse the picture when associated with that ambiguous term, "socialized medicine."

Carter claims that freedom of both doctor and patient is safeguarded better in voluntary group health insurance or group practice or both. Irresponsible abuses by prepaid patients are just as bad as that of the doctor who doubles his fee when he finds the patient is on a cash-allowance plan. He argues that the defects inherent in various prepaid and group practice plans are more remediable and less serious than those of the present system. Instead of taking effective disciplinary action on abuses, Carter charges, the AMA is content with lethargic editorializing to its members, and expensive lobbying to preserve the *status quo*.

Carter evaluates the strengths and weaknesses of various alternative plans. Some, he says, insure the doctor rather than the patient. He discusses the HIP, Kaiser, Blue Cross and many other proposals, and rates most highly the plans now in use in Windsor and Stockton. He has received the George Polk award for journalism. In spite of some journalistic over-generalization and name-calling, which makes this exposé type of writing suspect, he presents many valid arguments. The problem is complex; he offers detailed and documented facts which will have to be weighed by one who disputes him.



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America • FEBRUARY 14, 1959

This book will please as well as in-
form many doctors and patients; it will
not please the AMA higher brass. It
may spearhead a growing movement to
abolish traditional fee-for-service medi-
cine in favor of (non-Government)
group prepayment plans and clinics.
For the average doctor this may come
as a welcome relief from the problems
of fee setting and collecting.

JAMES E. ROYCE

FILMS

THE HANGING TREE (Warner)
qualifies as an offbeat western even if
for no other reason than that its hero-
ine, Maria Schell, makes her first ap-
pearance looking simply frightful. This,
of course, is heroic.

Miss Schell plays a Swiss girl, emi-
grating to Montana territory with her
father; she is the sole survivor of a
stagecoach holdup. By the time a search
party from a nearby gold-mining camp
has found her, she is a mental and
physical wreck; she is suffering from
shock, exposure, hysteria, second-degree
facial burns and temporary blindness.
Fully three reels elapse before the
make-up man lets her recover sufficient-
ly to bring her famous smile into play.

Admittedly distinguished European
actresses seldom turn up in horse
operas, but here is Maria Schell. Oppo-
site her is a figure much more indige-
nous to the sagebrush scene—Gary
Cooper, as a strong, silent man (a
strong, silent doctor in this case) who
is nursing a secret sorrow. Cooper's
problem apparently is that his wife and
brother fell in love with one another
and destroyed themselves in a suicide
pact, though the exposition here is not
as clear as it might be. As a result of
this traumatic experience some years
ago, he has resigned from the human
race. Though he shows quixotic kind-
ness toward the girl and toward a young
juvenile delinquent (Ben Piazza) he
rescued from a lynch mob, he seems
unable to love unselfishly or to believe
anyone else capable of feeling that emo-
tion. Dr. Cooper's psychic malady is
presumably cured in the finale when
the heroine and the no longer delin-
quent youth sacrifice everything they
possess—which happens to be a very
substantial gold strike—for him.

Incidentally, the folkways of the
mining community, which for all I know
may be an accurate reflection of the
particular time and place, are quite ap-

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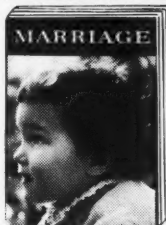
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KEY TO ABBREVIATIONS:

23

LAS Liberal Arts and Sciences	IR Industrial Relations	Sc Science
AE Adult Education	J Journalism	Sy Seismology Station
C Commerce	L Law	Sp Speech
D Dentistry	M Medicine	Officers Training Corps
Ed Education	Mu Music	AROTC Army
E Engineering	N Nursing	NROTC Navy
FS Foreign Service	P Pharmacy	AFROTC Air Force
G Graduate School	S Social Work	

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University of Santa Clara.	LAS-C-E-L-Sy-AROTC
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CONNECTICUT Fairfield University	LAS-G
ILLINOIS Loyola University (Chicago)	LAS-AE-C-D-Ed-G-IR-L-M-N-S-Sc-Sy-Sp-AROTC
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palling. The women seem to derive their greatest satisfaction from thinking evil of members of their own sex, while the men can be whipped up into a lynch mob at the drop of a hat.

I am not sure that director Delmer Daves knew what the story was driving at. Even when the picture gets bogged down in dead-end plot twists, however, it is more interesting and scenically impressive (in Technicolor) than most Westerns. [L of D: A-II]

THE MISTRESS (*Edward Harrison*), may very well be a Japanese soap opera. It concerns a poor but beautiful girl (Hideko Takamine) who is forced to accept the position of a kept woman in order to support her aged and ailing father. Someone who knows more than I know about Japanese social conditions at the turn of the century will have to judge the merits of the film's thesis. In general, however, it is handled with a restraint and an artistic awareness that encourage the suspension of disbelief, enlist one's sympathy for the heroine's valiant efforts to break away from her distasteful mode of life and cause the picture to be continually interesting despite its highly specialized subject matter. [L of D: A-III]

A STRANGER IN MY ARMS (*Universal*) is undoubtedly an American soap opera and a peculiarly unconvincing one at that. Its tear-drenched situation deals with the plight of a nice young war widow (June Allyson) who is being figuratively buried alive in the bosom of her late husband's millionaire family. Through thick and thin June continues to act a little too good to be true and is finally rescued from it all by an upstanding military man (Jeff Chandler) who has been spared the taint of wealth. You have to see the picture, though, to properly disbelieve the despicable behavior of the rest of the characters, especially the heroine's mother-in-law (Mary Astor) and the dead husband (Peter Graves), who is resurrected from time to time in flashback. [L of D: A-II] **MOIRA WALSH**

TELEVISION

From the standpoint of a parent, most of the music that children hear from television and radio is alarmingly bad. Anyone who doubts this need only listen to a radio show conducted by almost any disk jockey who appeals to

teen-agers, or watch a television program conducted by Dick Clark.

Mr. Clark is an intelligent, handsome young man with a princely income. He has won tremendous favor with youngsters who watch his programs on the American Broadcasting Company network. His shows are televised nationally for ninety minutes each Monday through Friday afternoon and for a half-hour every Saturday night.

The music that he offers, from recordings and guest performers who visit the studio, is a dreadful assortment of discordant rock 'n' roll, relieved only occasionally by a more civilized modern ballad or a popular song of another generation. The singers who appear on his program are, for the most part, egocentric incompetents, entirely lacking in talent but wallowing in wealth and adulation because of their hypnotic effect on their young worshipers.

It is particularly regrettable that Mr. Clark's great influence is not being directed along more worthy lines. By a more judicious and conscientious supervision of the musical fare that he provides for his followers he could be a great force for their general good. As it is, he is following the line of least resistance and is giving young America a steady diet of musical garbage.

His offenses are compounded by the lethargy of many of the parents whose children watch the telecasts. Too many parents assume that the situation is beyond control and make no effort to prevent their children from being subjected almost daily to the worst in music.

The demand for tickets to the Philadelphia and New York studios from which the Clark programs originate is a major problem for the ABC network. Pressure is brought to bear continually by parents motivated entirely by a desire to please their children, without any concern for the kind of diversion involved. For some fathers and mothers—and here the fathers are the chief offenders—it is a badge of prestige if they can arrange for their children to attend these telecasts at the point of origin.

Some of these parents have never seen the programs. They reason that if the youngsters like the show they should be helped in going to see it. The nature of the attraction is not considered. Under the circumstances one cannot condemn the children but only sympathize with them and hope that they will not be permanently hurt by their exposure to a facet of our civilization in which the sense of values is appallingly shoddy.

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It should be noted, by contrast, that
ABC has another star whose influence
on his young followers is as elevating
as Mr. Clark's is depressing. The fact
that Pat Boone continues to be a major
celebrity among our youth is a sign
that we do not yet have grounds for
total despair.

Mr. Boone's voice would not meet
the requirements of the Metropolitan
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singing style and his repertoire is varied
and generally enjoyable. His influence
on his young fans is most salutary.

He was graduated last year from
Columbia University *magna cum laude*.
The 24-year-old star is the father of
four young daughters and is active in
church work.

His recent book, *'Twixt Twelve and
Twenty* (Prentice-Hall), quickly en-
tered the best-seller lists. It contains
many valuable and palatable sugges-
tions for better behavior by teen-agers.
All royalties from it are being donated
to the Northeastern Institute for Chris-
tian Education. Mr. Boone's character
and achievements offer heartening evi-
dence that our young people are not
being corrupted by all of their television
idols.

J. P. SHANLEY

THE WORD

*O God, who dost purify Thy Church
with the annual observance of Lent,
grant to Thy household that what it
strives to obtain from Thee by absti-
nence it may secure with good works*
(Collect of the First Sunday of Lent).

There is a theological axiom which is
fifteen centuries old and which, in its
most clipped and cryptic Latin form,
runs thus: *Lex orandi, lex credendi*. A
fair if broad translation would say: "The
way the Church prays is always a clue
to what the Church believes." The
prayer (technically, the "oration" or
"collect") of the Mass for the opening
Sunday of Lent provides an accurate
summary of what Holy Mother Church
understands and intends by the annual
observance of Lent.

To begin with, Lent is explicitly a
season and a process of purification.
Immediately one asks: What is this
purification? How necessary is it?

Let us draw an analogy between the
outside of a man and the inside, be-
tween his observable body and his in-
visible soul. Nothing is more evident
about the human body than the rude

fact that it has to be washed. The fact
is neither an accusation nor a reproach;
it is a mere fact, and we do well not to
think particularly about it, even while
we live by it. The human frame or case,
in its routine and commonly laborious
passage from day to day, becomes in-
evitably soiled. It must be washed or
purified.

The old story, the old story! If only
the needs of a man's soul were as clam-
orous as the needs of his body! For the
analogy is here most accurate: the soul,
too, as it makes its laborious journey
from day to day and from eternity to
eternity, becomes inevitably soiled.
How? Let each man answer, in all hon-
esty, for himself. It may well be—it
ought to be!—that the soul of the earnest
Catholic does not utterly blacken it-
self by the degradation of serious sin.
But can anyone fail to see, and with-
out undue pessimism, the recurrent and
even daily cowardices and equivoca-
tions and sloths and sensualities and
meannesses and silly vanities to which
he falls victim? Perhaps an individual
does not see any such thing. Then he,
more than others, needs the purifica-
tion of Lent.

Next, it is clear that Holy Mother
Church regards abstinence—the word is
used here in its most generic sense of
self-denial—as an instrument of this
Lenten purification. For the honest
Catholic there can be no dishonesty
or quibbling on the point. All of us,
young and old, strong and weak, saint
and sinner, regardless of our technical
position with reference to the explicit
laws of fasting, must resolutely under-
take the primary task of the season: we
must practice some particular, precise
and reasonably painful form of self-
denial. We must—that is, if we sincerely
desire what the Church holds out to us:
inner purification.

Significantly, Holy Mother Church in
her prayer of today sees voluntary self-
abnegation not as a mere psychological
device, but as a kind of prayer: *what it
strives to obtain from Thee by absti-
nence*. God our Lord is pleased when
we, of our own volition and for a season,
do without. He begrudges us nothing;
but can He fail to be appreciative
when, now and again, we seem at last
to prefer the beneficent Giver even to
His kindly and abundant gifts?

Let there be no faltering as we trust-
fully follow our wise and loving Mother
Church into the deepening shadows of
this Lenten time. There is light enough;
light enough to see the One who has
come here before us, and even the cross
on which He hangs.

VINCENT P. MCCORRY, S.J.

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